A

SERMON

Preach'd in the

PARISH-CHURCH

OF

St. *Leonard Shoreditch*,

ON

THURSDAY *June* 7th, 1716.

BEING

The Day appointed by His MAJESTY for a Publick THANKSGIVING, for Suppreſſing the late Rebellion.

By *GILES POOLEY*, D.D.
Vicar of the ſaid Pariſh.

Publiſhed at the Requeſt of ſeveral of the PARISHIONERS.

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PSALM CVII. ii.

Let them give Thanks, whom the Lord hath Redeemed, and Delivered from the Hand of the Enemy.

OUR Nation, bleſſed be God, has enjoy'd may Happy and Joyful Occaſions of offering our Sacrifice of Solemn Thankſgiving to Almighty God, our Gracious Benefactor and Great Deliverer, for ſeveral ſignal Mercies and Bleſſings he has been pleas'd to confer upon us, and for ſeveral Eminent, almoſt Miraculous Deliverances, whereby he has ſav'd us, our Religion, our Church, our Laws, our Liberty, our Eſtates, and our Lives, from the Attempts of ſeveral Sorts of Enemies, eſpecially from thoſe of the Church of *Rome*, the moſt Dangerous and moſt Inveterate of 'em.

The Reformation of our Religion in King *Edward* the VIth's Time, whereby we were Redeemed from Darkneſs, Error and Ignorance; from the Superſtition and Idolatry of Popery; and *brought into the marvellous Light of the Goſpel*, and the *True Worſhip* of God was a moſt Glorious Redemption, never to be forgotten by us.

The Deliverance God wrought for this Nation, by Reſcueing Queen *Elizabeth* from thoſe many Conſpiracies form'd againſt her by Papiſts, particularly *That* from the formidable *Spaniſh Invaſion*, by deſtroying their *Invincible Armada*, was a great Deliverance of us from Popiſh Slavery, and a *Spaniſh Inquiſition*.

Our wonderful Deliverance in King *James* the Firſt's Time, from the *Gun-Powder Treaſon*, where, by our Popiſh Enemies, deſign'd to deſtroy the *King*, *Lords*, *Commons*, *Clergy*, the whole Nation at one Blow, ſtands yet in our Kalender, and is gratefully remembred.

The Peaceable *Reſtoration* of the *Royal Family*, our Church, and Monarchy, after the Murder of King *Charles* the Firſt, and a long *Rebellion* is juſtly celebrated by us.

The Happy, and, at *that time*, almoſt univerſally Deſir'd, and *Invited Revolution*, under King *William*, the Glorious Deliverer, God ſent us, when we were at the very Brink of Ruin, ought not, eſpecially by *thoſe* who appear'd for, and acted in it, if they are conſiſtent with themſelves, be *Reproach'd* or *Condemn'd*, but gratefully and joyfully remembred.

Our many Glorious Campaigns under Queen *Anne*; Oh, that they had continu'd to the End of her Reign! Whereby we were for *a while* deliver'd from both *French* and *Popiſh* Tyranny and Perſecution, muſt be freſh in our Memory.

All theſe Mercies and Deliverances deſerved and demanded our moſt humble Thanks and Acknowledgments to that God who gave them; and our Nation, at leaſt, the greateſt Part of it, always

always paid them with Joy and Chearfulneſs, without any Diſcontent, Repining or Reluctancy, with one Heart, and one Voice.

We have now, not to compare Bleſſings with Bleſſings, nor Deliverances with Deliverances, another Happy, tho' caus'd by a ſad Unhappy Occaſion of repeating our Solemn Thankſgiving to Almighty God, which our King in his Proclamation calls us to, and our God in the Words of my Text commands, *Let them give Thanks, whom the Lord hath Redeem'd, and Deliver'd from the Hand of the Enemy.*

That this Duty may be perform'd upon *this*, with the ſame Joy and Harmony, and with the ſame Unanimity and Concord, as it has been upon other Occaſions; I ſhall lay before you the Obligations that lie upon all the Proteſtants in theſe Kingdoms; *all* who love their Country, and are concern'd for their Religion, Laws, Liberty and Property, to return their ſincere Thankſgiving to God, for the Suppreſſion of the late unnatural and unprovok'd Rebellion.

I ſhould not have thought it neceſſary to propoſe the Obligations that lie upon all the Proteſtants of theſe Kingdoms, to return their Thankſgiving to God, for ſuppreſſing the late Rebellion, which muſt, I think, appear plainly at the firſt View, to every *one* of them, who have Senſe and Underſtanding to judge rightly of Affairs, were it not too viſible, that I know not what evil Spirit of Deluſion and Infatuation has poſſeſs'd ſome with *Coolneſs* and *Indifference*; others with *murmuring* and *Diſcontent*, and others *even with Sorrow*, for the Nation's and their

their own Safety, Succeſs and Preſervation: From this melancholly Conſideration, I thought it needful and incumbent on me in my Station, with all the ſerious and unprejudic'd Reaſoning, Mildneſs and Candor I can, and without railing, reflecting on, or willingly exaſperating *any*, to propoſe and perſwade *all* to conſider the Obligations they have to be thankful to God for this *Redemption and Deliverance from the Hand of the Enemy:* And if I can perſwade to ſuch Thankfulneſs, *that*, I doubt not, will produce in all thankful Minds the bleſſed Effects of Contentment, Quietneſs, Peace, Unity, Submiſſion to, Joy and Delight in the preſent Government; and likewiſe kindle a zealous Endeavour to prevent and oppoſe any Seditious Tumult, or any Rebellion for the future; or any falſe and malicious Lies and Calumnies, which are deſign'd, and tend to ſtir it up.

The firſt Obligation I ſhall mention, binding all Proteſtants to be thankful to God for ſuppreſſing this Rebellion; which, one would think, ſhould naturally and immediately ſpring up in and affect their Minds with Gratitude, is, that they are Redeem'd and Deliver'd from the Danger, Miſery, and Calamities of the greateſt Evils any Nation, eſpecially a Proteſtant one, can fall into; that Plagues as grievous, and as many, as thoſe that afflicted *Egypt*, are removed from them; which *none*, I ſhould think, can poſſibly be ſo blind or hardned, as not to ſee and conſider, or not be thankful to God and their *Moſes* for Removing; I mean, the Plagues of Popery, Slavery, Arbitrary Power, and a Civil War, with that long Train of Evils and Miſ-

Miſchiefs each of theſe draw after them, and would involve us in: A Proteſtant Nation holding Principles of Religion directly oppoſite to and inconſiſtent with Popery; a free People abhorring Slavery, and *never* in *Bondage to any*; a People govern'd by Juſt and Good Laws, with their own Conſent, and of their own making, and always averſe to Arbitrary Power; a People who long felt the Miſeries of a Civil War, which therefore they muſt deteſt and be afraid of; ſuch a Nation as this, and ours we know is ſuch, muſt ſurely be thankful for a Deliverance from but any one of theſe Evils, each of them ſingle carrying ſufficient Malignity along with it; and if we diſſect and look into the Bowels of each of them ſeparately, we ſhall find ſuch an intolerable Brood of Evils and Miſeries, that our Joy and Thankfulneſs for a Deliverance from them *all* muſt be inexpreſſible; for in proportion to the Greatneſs of the Danger and Miſeries from which People are delivered, their Joy and Thanks muſt, and ought to encreaſe.

Let us then firſt look a little into Popery, which really I believe ſome don't know, or have forgot what it is, and muſt be put in mind of it: Now Popery, whatever ſoft and kind Repreſentations ſome are pleas'd to make of it at preſent, and how little ſoever they are afraid of, and how inclin'd ſoever to invite, receive, and welcome it into the Nation, was *once* thought hateful and abominable by all good Proteſtants, inſomuch as our firſt Wiſe and Religious Reformers choſe rather to ſuffer Martyrdom than embrace it: And they had good Reaſon

ſon for it, being a Religion that impoſeth Errors, falſe Opinions and Abſurdities upon the Underſtanding; and Impious, Superſtitious and Idolatrous Practices upon the Will; that requires an implicit Faith, and a blind Obedience; and that takes away our own Reaſon and Judgment; that debars Chriſtians from Reading the Scripture, which would make them wiſe, and lead them to Salvation; that will not permit the Laity to receive the whole Sacrament; and that forbids the Clergy to marry; are not theſe, and many others I don't name, ſuch groſs Errors, and intolerable Burdens and Corruptions that any ſober Rational Men would refuſe to receive, and be thankful to God for being deliver'd from them? This was once the almoſt National Opinion and Character of Popery; and is *Popery* alter'd from what it was, and our Opinion alter'd with it? Is the Church of *Rome* become a more beautiful, more kind and more indulgent Mother than ſhe was? Has the Pope given up his *Supremacy?* Have the Papiſts thrown off the Belief of his or their Church's Infallibility? Have they recanted their erroneous Doctrines, or left off their corrupt and idolatrous Practices? Have they put down their Inquiſitions, or abated their Perſecutions? Is the Fire, wherewith they burn Hereticks, quench'd? Is the rapacious Covetouſneſs of their Church, and Deſire of Dominion aſſwaged? Are they become better natur'd and kinder to Proteſtants than they were? What, in the Name of God, can make any of us in Love with them *now*, more than *formerly?* Can any imagine that a Popiſh Prince, bred up in the Bigotry of this Religion,

ligion, inflam'd with Revenge, ſpurr'd on with Popiſh Zeal, inſtigated by Prieſts and Jeſuits, and puſh'd on by a malicious Company of ambitious Followers and Dependants, can or will ſhew any Favour or Kindneſs to any Proteſtants in this Nation, who have for ſo many Years pray'd againſt, and paid Taxes, to oppoſe and reſiſt his coming hither? If any can bring themſelves to *this Belief*, I doubt not but they can and will bring themſelves to the Belief of all the Errors and Abſurdities in the Church of *Rome*, even *Tranſubſtantiation* it ſelf.

No, no, ſay ſome, perhaps well-meaning, but I am ſure, ignorant Proteſtants, a Popiſh Prince may come, and not endeavour to bring in Popery along with him; but be contented with the private Exerciſe of his *own*, and not compel his Subjects to be of *his* Religion; or perhaps *he* himſelf may be brought over to *ours*.

But conſider, are not all theſe unreaſonable, ridiculous, dangerous, uncertain, and never-to-be-expected nor relied-on Suppoſitions? A truly zealous Popiſh Prince, as the Pretender is known to be, muſt, and certainly would, as all other Popiſh Princes have done in their Turns, Act according to the Doctrines of the Church of *Rome*, which oblige them, under the *Pain* of *Damnation*, or *Depoſition*, *not to keep Faith with*, but *to extirpate Hereticks*, and to endeavour either to deſtroy, or, which is worſe, convert them: And indeed, to give him his due, the Pretender has been ſo ingenuous, as not to promiſe any ſuch Security to Proteſtants, by *refuſing the Coronation-Oath in* Scotland, which obligeth to it.

But let us ſuppoſe, which is hard to ſuppoſe, a Popiſh Prince would be contented with the private Exerciſe of *his own*, and not endeavour to perſecute others out of *their* Religion; yet I am ſure it will be allow'd, that many out of Fear, many out of Flattery, many out of Hope of Favour and Preferment, many by Guile and Artifice, and many out of an Indifferency to any Religion, would be drawn away to profeſs *his*. Now wou'dn't it be, tho' we our ſelves were not forc'd, nor perſecuted, nor would on any Account conſent to, and embrace Popery, wou'dn't it be a pungent Grief, a ſore Affliction, a ſad Sight to all true Chriſtians and good Proteſtants, to ſee Popery believ'd, profeſs'd, and practis'd *publickly* and *triumphantly* in this Nation? To ſee more Maſs-houſes than Churches, more Prieſts, Friars, and Jeſuites, than Miniſters of the Goſpel; to ſee Idolatrous Proceſſions and Adorations paſſing through our very Streets; to ſee Images, Croſſes and Crucifixes erected for Divine Worſhip? The *Jews* themſelves, I am ſure, as they were forbidden, ſo they were griev'd for, could not endure, and abominated ſuch Sights; and can Chriſtians, even Proteſtants of the Church of *England*, wiſh for, deſire, or bear them?

But let us ſuppoſe farther, that we might poſſibly retain our Religion under a Popiſh Prince, would any wiſe or good Men, who are zealous for it, put what they ought to value moſt in this World, to the Hazard of a bare *Poſſibility* of being ſafe? Would any be ſo unwary, as to put their *Jewels* into the Hands of ſuſpitious Men, who had Will and Power enough to betray their Truſt, and rob them of 'em? Our Religion is now

ſecure,

ſecure, *Eſtabliſh'd by Law*, and confirm'd by the frequent *Promiſes* of a Juſt and Pious Proteſtant Prince, whoſe Duty, whoſe Intereſt, and whoſe Oath oblige him to preſerve it; and can it enter into the Head or Heart of *any one*, to think it as ſecure under a Popiſh one, whoſe Duty, whoſe Intereſt, and whoſe Refuſal of *his Oath* implies that he would, and obliges him to deſtroy it? I muſt take Leave to ſay, whatever they may pretend, that *their* Religion hangs but very looſe, who would venture it to ſuch a dangerous Uncertainty: The Apoſtles adviſe us to *keep*, to *hold faſt*, to *contend for the Faith once deliver'd to the Saints*; and can they be ſaid to *keep*, to *hold faſt*, or to *contend for it*, who are willing and deſirous, and even contend to venture it among Enemies to themſelves, and Haters of their Religion?

To conclude this, would any Proteſtants, who refuſe or grumble at the *Order*, to give Thanks for the Preſervation of their Religion, and their Eſcape from Popery, lay before their Eyes, the Tragical, tho' but *ſhort* and *unfiniſh'd* Scene of Queen *Mary*'s Reign, the Cruelties, Perſecutions and Martyrdoms, which our firſt Reformers ſuffer'd; or would they but call to mind the but-begun Attempts and Deſigns of the Papiſts, which were happily prevented from being carry'd on to Perfection, in the late King *James*'s Time; or would they but imagine, as they may eaſily do, and lay to Heart, what our Miſeries would have been, if the late Rebellion had had Succeſs; or could they make Experiment what Evils and Calamities a three or four Years Reign of another Popiſh Prince would bring upon them, which I

pray God they may never again have Experience of, whatever they deſire or deſerve; they would *then*, I doubt not, bleſs God, and if not be perſwaded by Reaſon, be frightned by Fear into Thankfulneſs for their Deliverance from Popery.

2*dly*. Another Evil which we have eſcap'd, which requires and deſerves the univerſal Joy and Thankſgiving of all the Proteſtants of theſe Kingdoms, is their Deliverance from Arbitrary Power and Slavery; I join both theſe together, becauſe one is brought in by and follows the other; where Arbitrary Power Reigns, there Subjects become Slaves, or are at beſt but *Tenants at Will*, enjoying whatever Goods and Bleſſings their own Induſtry procures, or God's Providence is pleas'd to beſtow upon them, *no longer*, than during the Pleaſure of their Lord and Maſter: A moſt miſerable State of Life! Abhorr'd by Nature, dreaded by all Mankind, diſallow'd by Chriſtianity, from which all Nations, the *Grecians*, the *Romans*, the *Jews*, and others ſtruggled, even to Death, to ſave themſelves; and of which our Nation in particular has been always fearful and jealous, trembling at the very Hearing of it; and, God be thanked, Liberty and Property, whilſt moſt of our Neighbours have loſt them, have hitherto been the peculiar Bleſſings of the *Engliſh*; and Slavery and Arbitrary Power is *a Yoke, which neither we, nor our Fathers were able to bear*: Doth not a Deliverance from this threatned Miſery deſerve our Thankſgiving? Or can any among us, who are *Redeem'd* from, *murmur*, *mutiny*, and *deſire to return* into *Egyptian* Slavery, and Poverty, which always attends it: *Engliſh* Spirits ſhould be

be aſhamed of, and ſcorn ſuch a Thought, and with all their Power endeavour to preſerve their Laws, and Liberty, and not put either of 'em in Danger of an Invaſion from a Popiſh Prince; for this would be of worſe Conſequence to *them*, than it was to the *Jews* for rejecting a Righteous *Samuel*, and deſiring another, whom they did not know, to Reign over them.

But ſome would have us believe, that our Fear of this Calamity is only a groundleſs, unreaſonable and panick Fear; and that we have as much Reaſon to fear falling into it under a Proteſtant as under a Popiſh Prince: There's no Reaſon at all, I think, for ſaying this; however, let us a little conſider and examine both of theſe.

As to the latter, let us ſuppoſe, as perhaps it may be true of moſt Princes, that they deſire, and would willingly have abſolute Arbitrary Power; yet can any Proteſtants think that they ſhould not live more eaſily, quietly and Happily under a Proteſtant's, than under a Popiſh Prince's Abſolute Power? Can they reproach their own Religion ſo much, as to think they would uſe their Power alike? That a Proteſtant Prince would govern Proteſtants with the ſame Rigor, Cruelty, and Inhumanity that a Popiſh one would. Our Preſent King GEORGE has, 'tis true, abſolute Arbitrary Power in his other Dominions; but with what Juſtice, Tenderneſs, and Indulgence does he treat his Subjects there; ſo much, that for their own ſakes, a happy grateful People! They lamented his Departure from *them*, when he came to another People to make *them* alſo equally happy, if they were willing to be ſo, and equally grateful.

But

But this is not our Caſe, tho' I have ſuppos'd it; our King GEORGE neither affects nor deſires Arbitrary Power among us; he has promis'd, and frequently confirm'd it, That *the Laws ſhall be the Rule of his Adminiſtration both in Church and State:* And I will preſume to ſay, He has violated no Man's Liberty or Property; has neither been unjuſt nor partial; unleſs, as ſome, without any Reaſon, will clamour, and call it Partiality or Injuſtice, that he has beſtowed his Preferments, which are wholly in his own Power to diſpoſe of, as he pleaſeth, to his Friends, who he *knows* will ſupport him; and diſmiſs'd others who either *were*, or whom he *ſuſpected* to be his Enemies: Where is the Wrong or Injuſtice of this? What Prince, what inferiour Maſter, what Man would not do the ſame? And why may not I Anſwer ſuch, as cenſure, and tax the King for this, with the ſame Texts they have often made uſe of in Behalf of ſome of his Predeceſſors; either with that in *Job* 24. 18. *Is it fit to ſay to a King, Thou art wicked; or to Princes, You are unrighteous?* Or that in *Eccleſ.* 8. 4. *Who may ſay to the King, What doſt thou?*

If he has been forc'd upon any Meaſures that ſeem to be Arbitrary, the Seditious and Rebellious muſt and ought to excuſe him, and thank, or rather blame themſelves for *that*; and even thoſe Meaſures were not taken contrary to Law, but by the Advice, and with the Conſent of the Legiſlature: Nay, he is ſo far from deſiring this Power, that he has been reproach'd for being guided and governed by his Council, and by his Parliament, that is by his own Subjects.

But

But now let us on the other hand conſider, whether our Fear of the Arbitrary Power of a Popiſh Prince be groundleſs and unreaſonable. It is ſtrange any can imagine, that a Pretender bred up and inſtructed by a *French* Tyrannical Maſter, accuſtom'd to *French* Methods of Government, and aſſiſted by a *French* Power, would not exerciſe and be pleas'd with Arbitrary Power: We know, and well enough remember, *I wonder any ſhould ſo ſoon forget it*, how his unfortunate Father, encouraged by, and imitating *French* Meaſures, behav'd himſelf: How he diſpens'd with our Laws; put in unqualify'd Magiſtrates, and order'd them to Act according to his Will; how he call'd in and broke old Charters; ſkreen'd evil Miniſters; huff'd and pack'd Parliaments; refus'd juſt and lawful Petitions, impriſon'd and tried Biſhops for preſenting them; ſilenc'd Miniſters; took away Legal Privileges; ſet up Maſs-houſes; gave Toleration of Religions by his own Authority; ſent *Mandamus*'s to Univerſities, and forc'd Heads and Fellows on Colleges contrary to their Statutes; how he, they are his own Words, *Requir'd Obedience without Reſerve*; with ſeveral other unjuſt and illegal Arbitrary Practices: Now can it be thought his Son would not follow his Steps? Can any doubt of, not fear, or at leaſt not ſuſpect this? Can any ſo much as fancy, that he, who is ſo zealous for his Religion, would, if he were willing himſelf, be ſuffer'd by a Pope, or his Popiſh Council, or Confeſſor, to ſubmit to, and obſerve our Laws; a great Number whereof, at leaſt many ſince the Reformation, are made expreſly and directly a-

gainſt, and puniſh the Profeſſors of his Religion? No, we cannot in Reaſon think, but that he would break thro' 'em all, like ſo many Cobwebs: Neither the Remembrance of his Father's Misfortune, nor his ſo-much-cry'd-up good Nature, would reſtrain him: Let him be as Good-natur'd, as kind, as civil a Gentleman, as ſome are pleaſed to repreſent him, his Religion, his Confeſſors, his Flatterers and Followers, if he were not willing himſelf, would force him upon Arbitrary Power, to break or diſpenſe with our Laws, and to do whatever he pleas'd, however ſevere, and uneaſy to Proteſtants; his Good-nature, if he has it, would be chang'd into Cruelty: *Hazael* was, 'tis poſſible, of a mild Diſpoſition, but when he came to be King of *Syria*, and had got Power over the *Iſraelites*, being inſtigated, 'tis probable, by his Idolatrous Prieſts, he put in Execution the Cruelties and Barbarities, the Prophet *Eliſha* foretold of him, 2 *Kings* 8. 12. *He burnt their ſtrong Holds with Fire, ſlew their young Men with the Sword, daſh'd their Children, and rip'd up their Women with Child.* I can ſee no Reaſon, why any can think a Proteſtant Nation can be ſafe or eaſy under a Popiſh Prince.

And to talk, as ſome do, that they would *bind him up, or turn him out again*, if he did not govern as he ought, according to Law, rather deſerves Laughter, than a ſerious Anſwer; beſides, that ſuch Uſage of him would be directly contrary to their *Paſſive Principles*; they would find both of theſe Attempts too difficult for them to do: No, it is certainly *ſafer* and *eaſier* for us, never to *let him in*, but now he is to *keep him out*, and to thank God that he is ſo.

As to the Third Calamity I mention'd, which we have eſcaped by the Suppreſſion of the Rebellion, which alſo juſtly deſerves our Thankſgiving, the Calamity of a Civil War, which has been prevented by it, I need not, I ſuppoſe, take much Pains to perſwade thoſe who love their Countrymen, and Neighbours, their Friends and Relations, and every Thing elſe that is dear to 'em, to be Thankful for a Deliverance from this Evil: We, not long ſince, felt and complain'd of the Grievouſneſs of a long *conſuming* Foreign War; how much more grievous, diſmal, and intolerable would a Domeſtick, a War in our own Bowels have been; wherein, being ſo miſerably divided as we are, Proteſtants and Proteſtants, Fathers and Sons, Brothers and Brothers, Friends and Friends, thoſe of the ſame Country, the ſame Family, and the ſame Religion, would have been Enemies to, and deſtroy'd one another: None can think of ſuch a Calamity without Grief, Terror, Horror, and Deteſtation! And can any be ſtupid, inſenſible, and ingrateful for an Eſcape from this Fire? All *Engliſh*-men have read or heard of the Civil Wars, between the Houſes of *York* and *Lancaſter*; and *that* in King *Charles* the Firſt's Time, has been often beaten and inculcated into their Ears; what Tumults and Confuſions, what Rapine and Ravages, what Plundrings and Devaſtations, what Fire and Sword, what Violations and Outrages were *then* committed; and can any of us not think it a Happineſs, or not be Thankful for a Deliverance from the ſame Miſeries? Miſeries which had undoubtedly happen'd, if the late unnatural Rebellion had proſper'd! Miſeries which would have long continu'd, and been entail'd upon theſe Kingdoms! For what-

ever ſome may imagine, or however they may flatter themſelves, or whatever Boaſts they may make of their Numbers and Majority, they muſt think it but a Jeſt, to ſay, That King GEORGE would *abdicate*, or run away *Crying* to *Hanover*, as, 'tis ſaid, his *Adverſary* did to *France*. Nor could they think, that he would be forſaken by his Friends, Adherents and Allies; neither could they reaſonably expect, that a Popiſh Prince, would have been *eaſily*, how willing ſoever ſome may be for it at preſent, admitted by a Proteſtant Nation to govern here; when it came to *that*, many of *them* who deſir'd it, would, I am perſwaded, have repented of what they deſir'd, and did towards it; their Hearts would have turn'd and ſhrunk for fear of him; ſo that we *muſt* have had a Civil War, with all the direful Effects of it entail'd upon us.

Theſe, Popery, Slavery, Arbitrary Power, and a Civil War, are ſome of the Evils and Calamities we have been deliver'd from; and theſe are all ſo dreadful, that thoſe who are not afraid of, nor Thankful for their Deliverance from 'em, would not, we may preſume, be afraid of Damnation, nor thankful for Salvation it ſelf. But it is time to go on to,

The Second Obligation, that binds us to be Thankful for this Deliverance, The Bleſſings we now enjoy by it; and which, if we our ſelves do not ſtop the Current of them by Unthankfulneſs, unreaſonable Murmuring and Diſcontent, by Sedition, and another Rebellion, will continue to us, and be transferr'd to our Poſterity: Bleſſings ſo apparent and viſible, that I cannot but admire, that *ſome*, who even taſte and partake of 'em themſelves, are ſo blind, that they cannot perceive,

perceive; and ſo ingrateful, that they will not confeſs and acknowledge them: In order to raiſe your Gratitude, let me mention a few of *them* too.

1ſt. The Peace and Quietneſs we now enjoy, inſtead of the Confuſions and Miſeries a Civil War would have involv'd us in, is ſo univerſal and conſiderable a Bleſſing, that, as I think, none ought to repine at, or in the leaſt diſturb it by riotous *Mobs*, or falſe and malicious *Lies* or *Libels*, or rude and indecent *Jeſts*, or undeſerv'd Cenſures, or ſlanderous Calumnies againſt the Government; ſo all, reaping the Benefit of, have Reaſon to give Thanks for it: Peace even with our *Foreign Enemies* was, 'tis known, *not long ſince*, counted ſo neceſſary and valuable a Bleſſing, that it was thought worth Purchaſing upon none of the moſt *honourable* or *advantagious* Conditions; and ſhould not *all of* us ſet a greater Value on, be more thankful, and rejoyce more for Peace among ourſelves, which would continue, if it be not interrupted by tumultuous, riotous, ſeditious, and rebellious Incendiaries; and which would bring in ſuch *Plenty*, and ſo much advance the *Trade* and *Commerce* of the Nation, that in all likelihood *ours* would in a little Time be the moſt flouriſhing and powerful Kingdom in *Europe*; which *all the Subjects* in theſe Kingdoms ought to endeavour, and be ambitious to effect, and not to give the leaſt Obſtruction to ſo glorious a Proſpect, by Sedition or Rebellion; for no Kingdom can proſper, indeed cannot *ſtand*, where *theſe* are encouraged; it was Faction, Diviſion, and Party-Zeal deſtroy'd *Jeruſalem*, and the mighty Empire of *Rome* it ſelf; nay, *the Kingdom of Satan divided againſt it ſelf cannot ſtand*.

2*dly*, The Security of our Laws, whereby whatever we poſſeſs, our Eſtates, our Liberty and Property are likewiſe ſecur'd, is another conſiderable Bleſſing we now enjoy: I appeal to every unprejudic'd *Engliſh*-man's Conſcience, whether the ſame Juſtice is not done, whether the Laws do not take the ſame Courſe as they did in any of our Princes Reign? Whether any Man, except Rebels, Traytors, and ſeditious Perſons, or thoſe who are ſuſpected as ſuch; and ſuch certainly muſt be confeſs'd to deſerve it, for no Government will bear, or can be ſafe without puniſhing ſuch, are in the leaſt troubled or moleſted; but may, and do live quietly, *every Man under his own Vine*, and *under his own Fig-tree*: Nay, the Guilty themſelves, would they repent, ſubmit, and be quiet, would find Mercy; for I doubt not, but our King can ſay of himſelf, what a *Roman* Magiſtrate did, *Me Natura fecit mitem, Patria ſeverum, ſed nec Natura, nec Patria faciet crudelem. Nature has made me Mild, my Country Severe, but neither my Nature nor Country ſhall make me Cruel.* We well remember the Time, *may ſuch a Time never come again*, when our Judges were put out for not conſenting to comply with a diſpenſing Power; and when Inferiour Magiſtrates and Miniſters of Juſtice were bribed and corrupted, or threatned into unlimited Obedience, without any Regard to Laws, to the Arbitrary Will of the *Supream One*: Is it now ſuch a Time; or have any juſt Reaſon to ſay, they are afraid of it under the preſent Government? I think not, but it was ſuch, and would be ſuch again, as I have already ſhewn, under a Popiſh Prince.

We enjoy a Third Bleſſing, which however ſome may be griev'd at it, all the *thinking* Proteſtants

ſtants of theſe Kingdoms, who have, as all Mankind ought to have, a due Care and Love for, a Regard and Proſpect of the Happineſs of their Poſterity, and a Concern for what Religion they would have 'em be of, muſt value as an ineſtimable One; and this is the pleaſing Proſpect of a Succeſſion of Proteſtant Princes, to preſerve all their other Bleſſings; a Bleſſing, which if they don't now endeavour to keep, they will for ever loſe the Opportunity of getting again: For if they admit one Popiſh Prince, ſuch a numerous Generation will follow, that if one cannot, the others will compleat the Ruin and Miſery of theſe Kingdoms; and our Children will have Cauſe to ſay what the *Jews* did in *Joel*, 1. 4. *That which the Palmer-worm hath left, has the Locuſt eaten; and that which the Locuſt has left, hath the Cankerworm eaten; and that which the Cankerworm hath left, has the Caterpillar eaten.*

The laſt Bleſſing I ſhall mention, which we now enjoy, is, the Preſervation of our Church, as by Law Eſtabliſh'd. Notwithſtanding the clamorous, unreaſonable, and *only* vulgar Cry, *The Church is in Danger*; I muſt mention this; for where is the Danger of our Church? They who ſee it have ſharper Eyes than others, who, I am ſure, have more Intereſt in, and more Concern for its Safety; is there any Alteration of the Government, the Doctrine, the Diſcipline, or the publick Worſhip of it? Are any Biſhops put out of their Dioceſſes, or any Miniſters, that will or may keep 'em, by complying with what is requir'd of them, thrown out of their Pariſhes? Or are any Diſſenters, any Perſons, but ſuch as are duly qualified, let into them? Or are any ſilenc'd or debarr'd from Preaching? The pretended Danger

ger of the Church is all Calumny, and Noiſe, and nothing more, but to ſtir up the ignorant Vulgar, and to ſerve a ſeditious Turn: I wiſh thoſe who are moſt loud in it, were as *truly* zealous for it in *Deed*, as they are in Words and Noiſe, by ſubmitting to its Rules and Orders, and by frequenting the Church more than they do; doing theſe Duties, would preſerve it ſafer and longer, than Noiſe and Clamour about its Danger. But pray, why ſhould *theſe* be rais'd to ſuch a height under this Government, and no Danger feared or ſuſpected, or ſo much as thought on, but a perfect Silence about its Danger under a Popiſh one? Can any Proteſtants have ſo ſtrong and abſurd a Fancy, as to imagine our Church, which has always been eſteemed *the Bulwark againſt Popery*, can or will be better ſecur'd and guarded under a Popiſh than under a Proteſtant Prince. That this Bulwark ſhould be ſafer in an Enemy's than a Friend's Hands? This, however eaſily ſwallow'd by ſome, muſt be thought by all conſiderin People, a moſt incredible Paradox.

Theſe, and many more, are the Bleſſings w now enjoy, and the Miſeries we have eſcap'd, b the Suppreſſion of the late Rebellion; for all whi we are aſſembled to return our Solemn Thank giving to God, who has continu'd to us the on and Redeem'd us from the other; and for the it is our Duty heartily to repeat King *Davi* Wiſh, ſo often us'd in this Pſalm, *O that M* all the People in this Nation, *would therefore*, they are obliged, *praiſe the Lord for his Go neſs, and declare the Wonders he hath done for*

I ſhould have concluded here, but I am awar will be objected by ſome, that all I have ſaid c cerning the Bleſſings we now enjoy, and the M

ries we have eſcap'd, may be, as certainly it is, true; but that neither ought theſe Bleſſings to be deſir'd, nor theſe Miſeries be avoided, by doing what is not lawful, juſt, or right; and that, ſay they, it is neither lawful, juſt, or right, to oppoſe or keep out a Perſon, who has a Divine, Hereditary Right to theſe Kingdoms.

I do not think it belongs to thoſe who ſay this, to judge or determine the Rights of Princes; whatever Thoughts they may have of themſelves, I am ſure they are not competent Judges: This has been *conſider'd*, *determin'd*, and *recogniz'd* by ſeveral Parliaments, even in Queen *Anne*'s Time; therefore, however bold, confident, and conceited ſome are, I ſhall not ſo much as debate it; but I will ſo far grant that this Objection may be plauſibly enough made by *Papiſts* and *Nonjurors*, who out of Conſcience never did, nor would take the Oath of Allegiance to any of our Princes, ſince the *Revolution:* Yet, by the way, *they* ſhould conſider, whether they are not obliged in Conſcience to live peaceably and quietly, not to diſturb, much leſs rebel againſt, but to be thankful for the Bleſſings they enjoy, and the Miſeries they eſcape, under a Government that protects, and would be kind, even to *them*, if they would be quiet and obedient: But theſe are not the Perſons I have been perſwading to Thankfulneſs; to be ſure they will not give, nor do we expect *that* from *them*.

But that the ſame Objection ſhould drop from the Mouths of Proteſtants, from ſuch as all along encouraged, acknowledged the Juſtice of, and aſſiſted in the *Revolution*; from ſuch as never queſtion'd the Right of Queen *Anne*, which was upon the ſame Bottom with that of King GEORGE; ſo that

that there was the ſame Reaſon to rebel againſt her, as againſt him; from ſuch as have, and do pray for, and eſpecially from ſuch as have taken Oath to him, is monſtrous and amazing: For the Oath of Allegiance and Abjuration, which I mention a

A Third Obligation upon all thoſe who have taken them, do naturally imply, and neceſſarily infer, that they are obliged in Conſcience to be thankful to God for the Bleſſings He gives to and the Evils He averts from the Prince to whom they have ſworn Obedience and Fidelity; and ſuch Perſons ought ſeriouſly to conſider with themſelves, however excuſable others may be for the Neglect of this Duty, whether they are not Guilty of Perjury, as well as Ingratitude.

I have now done with what I propos'd, and ſpoke my Mind plainly; but whether what I have ſaid will perſwade thoſe to Thankfulneſs for whom it was intended, I cannot tell; but I think it is all ſo manifeſt and reaſonable, that it cannot be juſtly denied or contradicted; nothing but obſtinate Prejudice, a tenacious Humour and a reſolute Affection for a Party, can diſpute the Truth of it: And will Proteſtants ſuffer theſe Paſſions ſo far to blind their Eyes, as not to ſee the Dangers, Miſeries and Calamities they have eſcap'd, and will run on further into them; or not perceive, but be ingrateful for, deſpiſe and deride the Bleſſings they enjoy? I pray God, for the Good of his Church, for the Peace and Proſperity of theſe Kingdoms, and particularly for their own Sakes, to *open their Eyes, that they may diſcern the Things that belong to their Peace, before they are hid from them.* Amen.

FINIS.

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